The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

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WEEKLY REVIEW.

—AN English newspaper not unnecessarily protests "against the facility with which Atheistical or anti-Christian articles find their way into the Reviews of the day. There is hardly a Review published (except those which are devoted to politics, or which are distinctively religious) that a Christian man can safely place on his library table. If he does so, the chances are that he is putting before the eyes of his children, not only the most shocking blasphemies, but infidel arguments, cleverly put, and of course not answered, which may take root, spring up, and that bear fruit after their kind in years to come." Too much care cannot be exercised in choosing the literature that we admit into our families. The daily secular newspaper is often a dangerous element in a family. A thoughtful speaker at Grant Road Church, Bombay, on Monday last, hoped the time would come when India would have Christian daily as well as Christian weekly newspapers. What is desirable in literature for our homes is not only that which will not hurt our spiritual life, but that which will help it.

—AT the Allahabad Diocesan Conference, lately held, the Rev. H. M. M. Hackett palliated the employment of workmen in building operations on Sunday on the ground that if they were given a Sunday's rest they would not come on the Monday, having got other work elsewhere. The Rev. G. E. Pargiter denied this, and said that in his experience of building there was no difficulty in stopping work on Sunday. The Rev. D. Mohun said that when he had any building work on hand all his coolies naturally stayed away on Sunday, knowing that no work was to be done, and came again on Monday. They wanted the rest themselves. He once saw in Allahabad a Church being built on a Sunday. Speaking from our own experience, we have not found the slightest difficulty from giving coolies engaged in building-work their Sunday's rest. They have been glad to take it, and have always returned refreshed on the Monday morning. But if there had been any difficulty, it would still have been our duty to obey the Divine command, first uttered at the creation of the world, and afterward repeated through Moses. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor *thy stranger that is within thy gates*." It is impossible to be too particular in obeying God's law. "The law of the Lord is perfect, converting the soul." It is a sorry spectacle to see the breaking of that law advocated and encouraged by ministers of the Gospel.

—A BOMBAY correspondent writes on Sabbath breaking in India—"It is high time that the Church of Christ in India put her foot down firmly on the erroneous idea that white people are Christians and black ones are heathen. A walk on Sunday evening down the Esplanade, past the Native shops resorted to by Europeans, will soon dispel that idea in a thoughtful mind. Last Sunday I was proceeding with my wife to Church in that direction, and on passing these shops, the usual cries of '*Sahib*, want English boots, shoes,' 'want anything, *Memsahib*,' &c., &c., fell on our ears. An Englishman on a Sunday night was evidently considered a very likely customer. Some of the shops were quite full of European customers; at one of them a grand carriage was standing, to which presently three fashionably dressed English ladies came with a coolie carrying their purchases. The shop keeper and two assistants were taking orders from the occupants of another carriage. A coolie followed us, but went away at once when told, '*Itwár ká roz hai*,' ('It is Sunday'). He evidently understood that there were two kinds of Europeans, those who loved God's law, and those who despised it."

—ANOTHER correspondent sends us the following cutting on the same subject from the *Deccan Times*:—"Local.—Bedfordshire Regiment.—The Band of the 2nd Battalion, Bedfordshire Regiment, will play sacred selections on Sunday evening next from 7-15 to 8 p. m., in the Public Gardens, Secunderabad." He says "This is a desecration of the Lord's Day with a religious face. Services commence at 6-30 in the evening, so that the bandsmen cannot go to Church or Chapel, and with many officers and others, the music and not the house of God will be the attraction on Sabbath evenings."

—SIR LYON PLAYFAIR raises an interesting question when he says:—"I have known three friends who were partially devoured by wild beasts under apparently hopeless circumstances of escape. The first was Livingstone, the great African traveller, who was knocked on his back by a lion, which began to munch his arm. He assured me that he felt no fear or pain, and that his only feeling was one of intense curiosity as to which part of his body the lion would take next. The next was Rustem Pasha, now Turkish Ambassador in London. A bear attacked him and tore off part of his hand and part of his arm and shoulder. He also assured me that he had neither a sense of pain nor fear, but that he felt excessively angry because the bear grunted with so much satisfaction in munching him. The third case is that of Sir Edward Bradford, an Indian officer now occupying a high position in the India Office. He was seized in a solitary place by a tiger, which held him firmly behind his shoulders with one paw and then deliberately devoured the whole of his arm, beginning at the end and ending at the shoulder. He was positive that he had no sensation of fear, and thinks that he felt a little pain when the fangs went through his hand, but is certain that he felt none during the munching of his arm." It would be well worth enquiring whether this painlessness of death from the attacks of wild animals is universal amongst mankind. There is wide scope for such an enquiry in India. If this painlessness is universal, it no doubt extends to the whole of the animal creation, and is a merciful provision of Providence.

—FOUR years ago the Livingstone Inland Mission on the Congo (originated by volunteers from Mr. Grattan Guinness's Missionary College) was transferred to the management of the American Baptist Missionary Union of Boston. The result has not proved so encouraging as was anticipated. The supply of volunteers from America has been scarcely sufficient to keep the previously opened stations manned, and no extension has been possible. Yet the circumstances loudly call for an advance. Therefore by arrangement with the American Society a new Mission on the same lines as the old is about to be organised under the management of the Directors of the East London Institute, many of whose students are eager to go out to Africa. It will be called the "New Balolo Mission." The region proposed to be worked is the extensive and healthy populous plateau of Central Africa, where there is a large nation of ten or twelve millions of people all speaking the same language.

—DR. GUINNESS will act as secretary of the Mission, and Sir Arthur Blackwood as treasurer. Rev. Archibald G. Brown, Messrs. Hill, Seagram, Kennedy, Badenoch, Richard Cory, and Dr. Macrae, form the present council. It will be under the leadership of Mr. John McKittrick, who returned from the same district about a year ago, and who has just been united in marriage to Miss Fooks, a niece of Mrs. Grattan Guinness. She has been for five years working in Beyrout and Damascus. The first party will sail on March 28th and will consist of six or eight missionaries. The mission will work in full sympathy and accord with the Boston Mission Board who fully approve of the new departure. Mrs. Grattan Guinness concludes a deeply interesting sketch as follows:—

May God inspire much intercession, and draw out much sympathy for all these devoted young workers, gladly giving themselves to poor Africa. Nowhere on the face of the globe is such moral gloom to be found as in the lost Continent. We are debtors to its dark sons and daughters to tell them of the Redeemer! If we cannot go ourselves, let us bid a hearty God-speed to those who can—those who are willing to resign everything and risk life itself that they may preach Christ to the perishing. There are hundreds who know and love His blessed name on the *Lower* Congo already. The blood of the martyrs has been the seed of the Church, there

as elsewhere. Soon may there be hundreds more on the *Upper* Congo, and especially among the ten millions of Balololand.

—A TEXT of Scripture boldly printed, says the *Christian*, has been placed in one hundred vehicles belonging to the London Tramways Company, and those texts must be read by over ten thousand passengers in the south of London daily. Permission has been obtained to place texts in cars running throughout the north of London. Why not have a similar exhibition of Gospel truth in Indian tram cars? If in England it is needful to bring the eyes of the careless constantly in contact with neglected truth, how much more needful in a heathen country that God's Word should be brought before those who have so few opportunities of being brought into contact with it.

—THAT there is plenty of scope for work among Railway men in India, few will deny, and we heartily welcome every fresh worker and fresh interest excited on their behalf. Cut off from Christian privileges, many of them by distance and isolation, and their Sabbaths taken from them, we need not be surprised at "Golden Gang" cases. Every Christian in India ought to do something towards bringing good influences to bear on this class. The *Railway Signal* is an English paper which is published in Bombay with an Indian supplement. The first number of the present year speaks hopefully of the work of the Anglo-Indian Evangelisation Society among Railway men. Several of the evangelists of that Society work almost exclusively among Railway employés. Rev. C. W. Christian travels over the Madras and South Indian Railways. The Railway in Scinde is in charge of Rev. James Shaw. The B. B. & C. I. and parts of the E. I. R. are visited by Messrs. Fawcett Shaw and F. Nicholson. Rev. G. W. Oxborough has been working the Bengal lines, but is now transferred to Assam. There are calls to other parts, including the Southern Mahratta Railway, which cannot be attended to for want of men and money. The Indian Supplement of the *Railway Signal* has hitherto been edited by the late Secretary, the Rev. H. G. E. de St. Dalmas, who, although engaged in Native mission work, kindly kept the paper going until the close of last year. He has now asked to be relieved of his duties, and so as a temporary measure, the work will be carried on by Rev. Fawcett Shaw, of Baroda.

—A GOOD brother writes to us from the Berars saying that "A most beautiful specimen of ancient art was found two or three months ago in Mehkar, Berars. It is a full sized figure of Krishna with four smaller figures. Krishna stands in the middle of an arch. The idols and arch are all cut out of one slab of stone—seven and a half feet by five feet. It is in perfect preservation and most beautifully carved, the most splendid specimen of ancient art I ever saw. Any museum or collector of ancient specimens would get quite a prize if he could get this one." We differ from the brother on this point. Nowhere in the Scriptures do we find any warrant for Christians treasuring up the "gods of the nations" as works of "art," though we read of the time when the heathen "shall cast their idols to the moles and the bats."

—THE Whitechapel Food and Shelter Depot for the relief of the starving unemployed of London, which was opened during last winter's distress, in connection with the Salvation Army, has proved a great success. Much suffering has been relieved and spiritual good bestowed. This winter already two new shelters of this kind have been opened in other parts of the Metropolis. The last of these was opened at the Great Western Hall on February 11th. It was erected at a cost of seven hundred and fifty pounds and is capable of providing 24,000 meals per week. Hitherto these shelters have been for men only, but it was announced that another was just about to be opened for women and children at Hanbury Street, Spitalfields, which would accommodate two hundred women and fifty children.

—THE Editor of the *Indian War Cry*, speaking of the accusation that Salvation Army officers in India do not learn the vernaculars, says:—

As is well known to any one who has the least personal acquaintance with our officers or their work, or who has been at the trouble to make any enquiry, our officers *do* learn the languages, and they learn them well. Special pains are taken to impress upon every volunteer for service in this country that he must learn the vernacular of the people among whom he is sent to work. This is always insisted upon, his progress in the language is noted and reported upon as carefully as is the number of souls he gets saved or the number of soldiers he enrols; not only is this the case but our own experience is that the officers themselves recognise the importance of this thing, and work hard and conscientiously at it. We also know that almost without exception, those of our European officers who have been long enough in the country to be reasonably expected to know a language, do know one, and that (in of course varying degrees, according to the capacity or the opportunities of the officer) idiomatically and thoroughly.

—THE *Indian Witness*, commenting on Mr. A. W. Prautch's great sales of Bibles and tracts last year in Bombay remarks,—

Those 30,000 booklets and tracts will preach for Mr. Prautch to thousands upon thousands of people for months and years to come. His success only shows what can be done when a determined effort is made. If all the Methodist missionaries in India were to emulate his example they would scatter among the people 100,000 publications every month. Ought not the very thought of such an achievement to stir up all workers to an immediate effort in this direction?

—AN English religious paper writes as follows:—

The Boys' Brigade in Scotland is a great religious movement, using military methods for the evangelisation of boyhood. Drill develops the body; obedience disciplines the heart. Both of these are happily wedded in the Boys' Brigade of the Christian Army. It has been called, by a noted superintendent of a large mission school, the missing link between the Sunday-school and the Young Men's Christian Association.

These Boys' Brigades have mock wooden guns, and pretend to go through the form of shooting each other. Nothing but the power of the Holy Ghost can root out the military mania which exists within the Christian Church. This paper positively says of this training the boys in the spirit of bloodshed and murder, "Every meeting is practically a fresh laying of Christ before the boys."

—MR. SPURGEON expected to be back in his pulpit on Feb. 24th. Here is his own account of the occasion of his accident:—

On the last Sabbath of the year, our friend, Mr. Sommerville, and the friends at the Presbyterian Meeting-room, held their Communion Service, and according to our custom our own service was absorbed thereby, that we might in no way divide, but ever unite the family of our Lord. Having given a word from the heart to the hearts of those around the table, our work was done. This left the Sabbath afternoon quite free; and in order to enjoy as complete a rest as possible, four of us walked a short distance from the hotel to an empty villa, where we could sit, and sing, and read, and pray, and no one could visit us, because no one knew where we were. During that afternoon, sitting upon the covered balcony, we had the rolling sea below us, and the smiling hills around us, and enjoyed hearty Christian fellowship.

The rising of a cold and blustering wind rendered it expedient to retire within; and while the windows and doors were being secured on the upper story I quietly led the way downstairs. The stairs are amply carpeted in the middle; and had I walked on the carpet, and kept my hand on the balustrade, all might have gone well; but I trusted to my walking-stick; it slipped, as it was most natural that it should do, upon the smooth marble, and down went the massive form which was so little prepared for the consequent descent. The more those who were present reflect upon the incident of that one ill step, the more are they amazed that it led to nothing worse. With bowed head the sufferer from that fall adores the Lord, who hath said, "Underneath are the everlasting arms."

—THE consumption of intoxicating liquor per head of the population of England is steadily falling, having gone down 17 per cent in the last ten years. For the past three years it has been—

1886	£3	6s.	10d.	per head.
1887	£3	7s.	3d.	,, ,,
1888	£3	6s.	8d.	,, ,,

In the corresponding three years ten years ago the proportion per head was—

1876	£4	9s.	0d.
1877	£4	4s.	10d.
1878	£4	4s.	1d.

—The London Lord Mayor's fund for the relief of the famine-stricken Chinese has reached £14,000. The Chinese must think that the British are a strange nation, to poison them with opium with one hand, and to succour their starving with the other. But the same individuals do not perform the two acts. There are two classes of Englishmen,—the servants of the devil, who force Indian opium upon the Chinese Empire; and the children of God who raise famine funds and send missionaries and Bibles there.

—What one copy of the Bible can do is interestingly told by M. Monod, who writes from France that—

A pastor received an invitation from a town of four thousand people in Central France. He went there, and found a room that would hold two hundred people, well filled with men who had all assembled to hear him. A regular service was established, at first once a month, but afterwards every week, and now the congregation has grown to five hundred, and a regular church is formed. What do you think was the cause of it all? There had been no minister there previously, but eleven years before one Bible was bought from a colporteur of the British and Foreign Bible Society. It had fallen into the hands of some man in that little town who had taken an interest in it. He had circulated it amongst his friends, and at last they had formed themselves into a group of two hundred who summoned the pastor of the Reformed Church.

God's laws are the high road to happiness and heaven, and they need no repairing.

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MR. STUNTZ'S FAREWELL TO BOMBAY,

ON HIS APPOINTMENT AS EDITOR OF THE "INDIAN WITNESS."

At Grant Road M. E. Church, Bombay, on Sunday morning last, the 10th instant, after a baptismal service, in which a Jewess was admitted into the outward fellowship of the Christian Church, the Rev. H. C. Stuntz spoke from 1st Cor. xv. 58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord." With reference to the word "therefore" at the beginning of this passage, Mr. Stuntz said the Apostle Paul never uses a single word carelessly in his epistles. This "therefore" means something. He had just been speaking about the glories of heaven. Paul never uses grand language except for the purpose of enforcing a practical lesson, so he uses this "therefore" as

A LINK TO BIND HEAVEN AND EARTH TOGETHER.

He brings his readers down from the contemplation of the exalted idea of the resurrection and uses in its full force to press home the need of present work and duty, "*Therefore*, be ye stedfast, unmoveable" &c. With regard to the words "stedfast, unmoveable." These do not mean the same thing. Paul does not use one word more than is necessary. The word "stedfast" warned them against doubt in doctrine, doubt in the pulpit, and doubt in every form. This was an especial danger in the present day when subtle doubt and subtle scepticism was inculcated in all sorts of ways. Only the other day he had received a magazine edited by a man who stands forward as a great light in the religious world. From cover to cover there was a perceptible vein of doubt in it as to the

DIVINITY OF THE LORD JESUS CHRIST.

Be ye stedfast, my brethren, against these subtle attacks of the evil one. The lack of faith comes first, and then the outward sin. Voltaire comes first, and then the bloody seas of the French Revolution. No one can overestimate the importance of doctrinal correctness. Correct and exact doctrine is to faith what bones are to a body. No work can be done with a boneless body, and there is no such thing as faith without dogma. And further than that, if a believer gets wrong on one doctrine there is danger of the shipwreck of his whole faith. There was a saw-mill on his father's farm, and sometimes one cog would get broken. If the mill was not immediately stopped, the next time the wheel came round to the broken cog, crack! crash!! away would go another dozen cogs. Just so with the great cardinal doctrines of faith. Let go one, and a dozen would soon follow. There was a young man in the same college with himself in America, who was once a most successful Christian worker, bringing many souls to Christ, but is now a bloated

BLEAR-EYED, BACKSLIDDEN CLERK

in a hardware store, rapidly going down to a drunkard's grave. What was the cause of the change? When he was in the midst of his evangelistic successes he married into a family that did not believe in the Divinity of Christ, and soon imbibed some of his wife's notions. Shortly after he came to him (Mr. Stuntz) and asked him how it was that there was no result now from his preaching. He said that he preached better than ever, and harder than ever, but without result. False doctrine had sapped the secret of his power, and he continued to backslide until his present deplorable state. "Be unmoveable," unmoveable in conduct, unmoveable against the attacks of a personal devil, staunchly standing against all the hosts of hell. Neither man nor devil can

TOUCH

one who is abiding in Christ. When John Maynard steered that burning vessel ashore, and saved the lives of every passenger on board except himself, he stood "unmovable" at the wheel, though the fire was burning through his skin and flesh and bones. Paul was "unmovable" in the midst of "stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Imagine him standing up in the meeting and testifying, "Well, brethren,

HALLELUJAH!

None of these things move me, neither count I my life dear unto myself." He was "unmoveable." Then Paul also meant immoveability of Christian character, not up one day and down the next, hard at work for Christ to-day and doing nothing to-morrow,—but established and grounded and settled in the faith. But this establishment in the faith did not mean what a backwoods professing Christian farmer told his son. They were out hauling hay together, and the boy asked his father how it was that he did not read the Bible like another man down the valley. "Oh!" the father replied, "he is a 'young' Christian, but I am *established* in the faith, my son, so I don't need it." Soon after the wheel got stuck in a rut, and though the horses pulled and pulled they could not get it out. After some hot and angry language the father asked the son what he thought was the matter. "Well," the son replied, "I guess the waggon is

ESTABLISHED!"

It was not that sort of stick-in-the-mud establishment that they wanted, with no zeal for God, and in which the soul was dead and buried deep in the mire of self-deception, but the rooting and grounding in faith, by which it was alone possible to "go on unto perfection." "Always abounding in the work of the Lord." There were some people he met who never seemed done with the Lord's work. This was right. They ought all to go to bed after their day's work, feeling that there was something that they were bound to do first thing to-morrow. Every Christian should be brim-full and running over with the work of the Lord. "Forasmuch as ye know that your labour is not in vain in the Lord." Let them wield the sickle in God's harvest-field with both hands, now that they had the chance. They would enjoy the fruits of their labours throughout eternity.

IMPRESSIVE SUNDAY EVENING SERVICE.

SEVERAL COME OUT FOR SALVATION.

On Sunday evening Mr. Stuntz said that the *Bombay Guardian*, with journalistic licence, had announced that he would preach a farewell sermon that night. He never preached farewell sermons in the ordinary sense of the word, though no doubt that would be a farewell sermon from himself to many who were present. How often a sermon was a farewell sermon to many who knew it not! He supposed that Dr. Mc Coy little thought that the last sermon he preached in Dhurrumtolah St., Calcutta, would be his farewell sermon! And how often a farewell sermon to some hearer is preached; one by one they go away and never hear the preacher's voice again. In that sense it was a solemn thought how many sermons were farewell sermons.

It was under this deep sense of responsibility that he held up before the audience the wonderful fact expressed in 1 Tim. ii, 5. "For there is . . . . . one Mediator between God and man, the man Christ Jesus." It is a fact that man will worship. All over the world man is found feeling after that great One in whose image he is created. All through the religions of the world may be found the idea of the need of a mediator, man seeking a go-between between himself and God. It was so in sacred history. The children of Israel said to Moses "speak thou with us and we will hear; but let not God speak with us lest we die." Saul sought the witch of Endor. In profane history this fact is more and more striking. What are the myriads of the gods of India but the expression of the sense of the need of a mediator. Polytheism is one vast output of this feeling. Why do these people seek to so many gods? Dissatisfied with one they go to another. The mediatorial idea springs from the face of it. An old heathen philosopher who got as near to God as his natural sense could bring him said to his pupils, after all his efforts, "we must wait until some Divine being comes to reveal God to us, before we shall be able to approach the Divine Creator."

Travellers are just beginning to penetrate into the ancient history of the Aztecs, in the interior of Mexico, and are discovering their wonderful architecture and the curious mysteries of their religion. The idea of mediation was a prominent one with them. Year by year 1,000 of the finest young men were selected, and by a rigid system of competitive examination this number was gradually reduced till one only remained. He was to be the god-man for the year. He was given into the charge of the priests, fed on the daintiest food, clothed in gorgeous raiment, and taken about in procession when everybody bowed down before him and worshipped him. Five days before the year was out he was stripped of his gorgeous clothes, fed on poor food and then taken by the priests, while in the presence of all the people they drew his heart's blood and with branches of trees sprinkled the assembled people with the blood to atone for the sins of the past year. For fourteen days they remained thus, carrying out their views of mediation.

Without shedding of blood there is no remission. The desire of *all* nations shall come. All forms of mediation are only so many strivings of heart after Divine truth. Unbelievers have said that the death of Christ was a borrowed idea from some ancient religion. Not so; it was the answer of God to all these heart strivings after truth. God had set to them the perfect life and death of Jesus Christ. How many have cried like Job, "Oh, that I knew where I might find Him!" Jesus answers every demand of this great need. On Calvary this great mediatorial work was done and the new and living way opened up through the blood of Christ.

And yet in one sense it was not all done on Calvary. Christ's intercessory work is still going on. "He ever liveth to make intercession for us."

Man can come to God through Christ only. Some want the Virgin to intercede for them. Others want the priest, minister, or some Christian worker. He was pained when people came to him as if they thought he could save them. He could only point them to the finished work of Christ.

Mr. Stuntz concluded with a very solemn appeal to the unsaved present to give up their sins and come to the Saviour, and during the subsequent exercises three or four came out publicly for salvation.

THE GATHERING ON MONDAY EVENING.

A large congregation assembled at the last service held on Monday evening, the 11th instant. The Rev. J. E. Robinson, the Presiding Elder of the Bombay District, took charge of the meeting, and in his opening prayer asked that Mr. Stuntz's removal might develope individual talent amongst the congregation. After the singing of "Blest be the tie that binds," the Rev. W. E. Robbins prayed that the great revival for which so many were looking in Bombay might break out now, and extend, not only throughout the whole European community, but also to the darkest parts of the Native portion of the town. Miss Millett gave a remarkable account of the consecration to God of an unconverted son by his mother. In dealing with her Miss Millett had told the mother, that if she would not give her son to Christ, He could easily take him away from her. She yielded, and in consequence was greatly bless-

ed in her own soul, and a day or two after her son was

SOUNDLY CONVERTED.

After "Consecrate me now, to Thy service, Lord!" had been sung by the congregation, Mr. W. A. E. Boyd said that God's faithfulness was something like the brook spoken of by the poet "Men may come, and men may go, but I go on for ever." Let us keep on trusting in the Lord for ever, and we shall have good success. He hoped to see the time when we should not only have weekly Christian newspapers in India, but daily ones, that should be out-and-out for God and the claims of His Kingdom. The Rev. H. C. Stuntz praised the Lord that although he buried His workmen, He still carried on His work, and that He was always ready with an extra wheel, when one was taken out of the great machine of His purposes in the world. His feeling on removing from them was the same as that of Moses, "If thy presence go not with us, carry us not up hence." After singing "God is my strong salvation," Mr. C. Sharman prayed that Mr. Stuntz might go to Calcutta in the strength and power of the Holy Ghost, and afterwards presented him with a testimonial on behalf of the congregation. Mr. Stuntz in his reply of thanks, detailed how the Lord had emptied him from vessel to vessel, in preparation for his new work. The Rev. J. E. Robinson in closing said that all Christians should be like the old woman who always spelt "disappointments" with a capital "H" and thus changed them into "His appointments." Bishop Thoburn had promised to look after the Grant Road Church.

THE NEW PASTOR OF GRANT ROAD CHURCH.

On going to press we hear that the Rev. C. E. Delamater has been appointed Pastor in place of Mr. Stuntz. We trust that the Lord will greatly prosper the work of his hands in his new sphere of labour.

DR. LINDSAY AT THE ESPLANADE FREE CHURCH, BOMBAY.

The Esplanade Free Church at Bombay, was crowded on the 10th instant, to listen to Dr. Lindsay, of the Free Church College, Glasgow, preach a sermon on Luke vii., 11—16., the raising of the widow of Nain's son. After dwelling particularly on the beauty of the country surrounding Nain, which Dr. Lindsay has recently visited, he drew a graphic picture of the difference between the so-called "saviours of society," and Jesus Christ the Saviour of the World. Take Napoleon the III. for instance. He began his career of a so-called "saviour of society" by shooting down the populace of Paris. Amongst the killed was a little boy, the grandson of a widow, all that was left to her. He had been sent to get a jug of milk, and was brought back with the handle of the broken jug in his hand, and a bullet in his little brain. Christ the Saviour of the world, raised the widow's son. Napoleon, the "saviour of society" destroyed widows' sons. These "saviours of society" did their work amidst the pain of children, the agony of women, and the death of men. Christ the Saviour of the world went about healing and doing good to children and women and men. Let us follow in His footsteps.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly:
"Oh mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind, to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

He that lives to himself, dies in debt to God, duty, the age in which he lives, and to posterity.

News of the Week.

GENERAL.

—As regards the annual exodus of officials from Calcutta to Simla, practically little change will be made this year, so far as the Telegraph Department is concerned. The Director-General, the Deputy Director-General, and the Directors of Traffic and Construction, with half the number of clerks usually taken, will proceed to the hills in the usual course. This arrangement has been made, pending a final settlement of the question in its administrative and financial aspects. The Postal Department arrangements will be much the same as the Telegraph. Last year half the office stayed in Calcutta, and a similar course will now be followed, an Assistant Director-General being left in charge.

—A short time ago the editors of a weekly London journal made arrangements with the Commissionaire Corps, and a large staff of men was drafted on to London Bridge for twenty-four hours to count the number of people and vehicles that passed over the bridge. The result proved that 111,873 foot-passengers were checked, and 45,000 vehicles, containing an average of three persons each, crossed.

—Sir John Lubbock is said to have discovered that ants are highly sensitive to colours imperceptible to human vision.

—Sir D. M. Wallace left Calcutta for Bombay *en route* to Persia on Wednesday, when Colonel Ardagh assumed sole charge of the Private Secretaryship to the Viceroy.

—Miss Manning, secretary to the National Association, who has been on a tour in India, returned home by the mail-steamer which left last Friday. A large number of prominent Native gentlemen assembled to witness her departure.

—A striking instance of the use of efficient brakes and, consequently of the necessity for their wide adoption, occurred, on the 24th ult., on the Sind-Pishin Railway. As the mail train from Quetta was running between Mudgorge and Mangi down a gradient of 1 in 40, the leading wheels of the tender left the rails. The train was however fitted with the Westinghouse brake, which, owing to its great power and promptness of application, quickly brought the train to a stand just as the middle pair of wheels were also mounting the rails. Considering the nature of this frontier line, and the number of bridges and tunnels on it, a derailment in the fore part of the train is a very serious incident, and the passengers, as well as the Government, have cause for thankfulness that this particular train was so well prepared for the emergency.

—If rain sufficiently copious to affect the subsoil springs does not fall soon, the outlook in Secunderabad, will be grave, says the *Deccan Herald*, for the next three months. Already wells are dry which have never fallen before, and it is with difficulty and expense that many families procure a sufficient daily supply for ordinary purposes. Possibly from this evil good may flow. Just as the sanitary measures now so vigorously carried on the suburbs of Hyderabad owe their inception to an epidemic of cholera, so may the impending water-famine have the effect of giving us, what has so long been talked about, an artificial supply of pure water.

—Although there has for many years been a small but regular production of gold from the state of Guanajuato recent discoveries seem to have astonished the miners. The ore exists, it is averred, in such quantities as to make up a large part of several mountains, and it crops out on the cliffs and in the canons in such a manner as to convince experienced miners that this is the biggest goldfield ever struck.

—The death is announced at Shanmore, county Wicklow, of Margaret Kavanagh, at the age of 108 years. The deceased, who was born in 1781, had reached her seventeenth year when the horrors of 1798 were let loose upon her native country. She had a full recollection even to the last year of her life of all the events which made Wicklow famous in that dreadful period. Her grandfather lived to be 113.

—The latest report of John Bright's health says that he still continues very much in the same state.

—The *Revue Scientifique* states that it has long been known that the stalk of the sugar-cane might be used in the production of a paper of the best quality. It is therefore surprising that with the constant decline in the value of sugar owing to over-production, and the steadily increasing use of paper, it has never occurred to sugar planters to embark in the manufacture of paper as a supplement to sugar producing. The fibres of the cane give an excellent paper, and the necessary mechanical and chemical processes are easily carried out. A New Orleans gentleman has lately exhibited there a dozen samples of white paper made from the sugar-cane which were pronounced very good.

—Cassius M. Clay, the sturdy old abolitionist of Kentucky, attributes the remarkable preservation of his health to his habits of abstemious eating (always saving a bit of appetite for the next meal), abundant exercise, clean surroundings, and abstinence from tobacco and intoxicating drinks.

—Intelligence received at New York from Panama states that 2,500 of the men employed on the works of the canal were discharged on Feb. 16. The contractors continue to curtail work on all the sections. A strong military force lines the canal to prevent any disturbances among the discharged workmen.

—In Kansas City the county court is revoking the licenses of all saloons in which crime has been committed. The movement has completely vacated some whole rows of saloons.

—A serious relapse has taken place in the condition of the King of the Netherlands. His mouth and throat are affected; he takes little nourishment, and his strength has greatly declined, but notwithstanding the serious reports, the Dutch are preparing *fêtes* for the celebration of the fortieth anniversary of the succession to the throne of their King.

—It is cheering to hear of the progress of the cause of temperance in different parts of the world. The *Indian Witness* states that at the present time the working temperance force in Denmark numbers more than 30,000 persons. The Denmark Temperance Society is the largest and most powerful organization in that country. It has a membership of about 17,500. In Norway the Total Abstinence Society has now 132 local Societies, with a total membership of nearly 100,000. Connected with it are about 10,000 children.

—We hear that Sofia in Bulgaria is now to be lighted by electricity. The wonderful light is losing some of the charms of novelty, but it is still the wonder of the scientific world. It is reported that the electric light was extinguished in a curious way in Rome the other day. A rat walked across a commutator, and short-circuited the current; the safety fuses melted at once.

—Consul Stigand, writing from Palermo, reports a serious depression in the sulphur trade of Sicily. Sicily, with its rich deposits of natural sulphur, ought to be able to compete in the markets of the world with all other producers of brimstone whatsoever. Yet artificial sulphur, manufactured from iron pyrites, is a successful rival to the natural Sicilian product. "The royalties on the production of the sulphur mines in Sicily *average about 25 per cent. of the output*, which amounts to an enormous rent, and overshadows the producers' profits. Sometimes a mine begun under one estate becomes workable only under the soil of another proprietor, and as each proprietor has a right to all minerals found beneath his land in a vertical direction a mine may then be subjected to a double or even a treble royalty." It is a pity that men allow the great mineral wealth which God has placed in the earth to be monopolised by a few members only of the great human family.

—Intemperance is reported to be on the in-

crease among the young in Austria. It is by no means rare for teachers to find their scholars under the influence of drink, and inquiry then shows, in many cases, that the parents, being of bad character as well as poor, have given cheap spirituous liquors to the children to warm them and at the same time make them forget their hunger.

—The recent exhibition of the Bombay Art Society was a financial success. Pictures amounting to over Rs. 2,000 were sold.

—An engine, tender and three trucks of a ballast train were derailed at Maniyachi Junction on the South Indian Railway on Saturday. The line was thus blocked, and the mail from Tuticorin, due at Madras at half-past six o'clock on Saturday evening, did not arrive at its destination until three o'clock on Sunday morning, or nine hours late. An investigation into the cause of the accident is being held.

—The local mail steamer for Kurrachee will leave Bombay every Wednesday at noon during the N. E. monsoon instead of Thursday as hitherto.

—A case is pending in the Bombay Fort Police Court in which the accused is charged with having appropriated twenty-four sewing machines valued at about Rs. 1,000, the property of Messrs. Geyer & Co.

—At Beaverton, Canada, the publicans, in a fit of indignation at the Temperance reformers, resolved to go on strike. They closed their houses against all comers, refused accommodation to travellers in order to bring the people to their senses by the loss of business resulting to the general public. The Woman's Temperance Union, however, took up arms against the boycotting, and provided thirty spare beds for travellers, they found people who would cook three meals a day, and others who would stable the travellers' horses. "Commercials" were met at the railway station, and informed where a temporary home could be secured at very moderate terms. In fact, so well and completely did the women scheme and work, that the drink-sellers of Beaverton were glad to capitulate and re-open their establishments to the travelling community.

—From Queensland comes the news that a Temperance medal has been found in the stomach of a crocodile in the Daintree river. It bears the name of "A. D. Edwards," and is of the sort issued by the Temperance societies established by Father Mathew. The date is 1880. Although teetotalism is a panacea for many evils it is evidently undesirable for total abstainers to tempt the appetite of crocodiles.

—It was recently found necessary to perform an operation on the foot of a lion in the Bristol, England, Zoological Gardens, and to remove a claw which was growing into the animal's foot. A close travelling cage was introduced into the den, and the animal having been induced to enter the cage, it was removed to the floor of the building. Another cage, but of different construction, composed solely of iron bars, was then placed endways to the door of the first cage, and the two firmly lashed together. After some little trouble the animal was got into the second cage, which was so narrow as not to admit of his turning round. Heavy inch-and-a-half planks were then inserted between the bars, and the lion tightly wedged in. Up to this point he had submitted quietly; but on the introduction of the planks he splintered them up as easily as though they had been matchwood. At last he was firmly wedged in, and a little time was given him to cool down, then an opportunity occurring, by the lion thrusting his paw through the bars, the head keeper promptly removed the claw with a powerful pair of nippers.

—The new Indian Financial Statement will be read in Council on the 27th instant, instead of being published in the *Gazette of India* after the flight of the Government to the Hills. It will be read publicly, and there will be opportunity for discussion by the members. This is an improvement.

—Mr. W A. Coote, the Secretary of the National Vigilance Association, is a most hard-working and energetic man. Assisted by a staff of Scotland-yard detectives, he has effected one of the most extensive seizures of improper photographs that has ever been made in London. Acting under a search warrant, they entered premises in Brixton, where in cellars and elsewhere they took possession of quite five thousand photographs. Many of them were of the vilest character ever produced. The seizure was made in the absence of the dealer, whom the Vigilance Association agents had been trying to reach for a year past. He was caught at last by means of a headmaster of a public school replying to an advertisement met with in a weekly periodical.

—A large tigress has for some days been prowling in the neighbourhood of Lanowli and Khandalla. At four o'clock one afternoon it killed a cow beyond *Sakar Pathár*. A General with a band of beaters went out hoping to succeed in shooting the animal. A whole day was spent in the search but when the tigress began to growl the beaters first huddled themselves together and then broke and fled. It is hoped to be more successful with another lot of beaters procured from the jungle tribes who are hunters by instinct.

—The Sharada Sadan, a school-home for child-widows and women of the high castes, was opened at Chowpati, Bombay, on Monday evening in presence of a large assembly of both Europeans and Natives. The institution, although intended for high caste Native child-widows, will not be closed against others, but preference will always be given to the former, and widows who are not able to pay will be admitted free. Pandita Ramabai is at the head of the teaching staff, and, besides Native assistants, she is to have the services of two American ladies who have come to India expressly for the purpose. While the students will have every religious freedom, strict attention will be paid to morality and religious teaching.

—There are many strange stories of the sea, but few more curious than that of the drifting vessel, the *W. L. White*, cast ashore on the Island of Lewis. Additional facts just received from Liverpool state that the ship was abandoned off Delaware Bay during the blizzard nearly a year ago, and was drifting about over ten months before the current carried her ashore. During this time the vessel traversed a distance of over 5,000 miles. When she was abandoned her mast was standing and a portion of her sails set. She was spoken by vessels no fewer than 45 times. During the past six months she drifted by the Gulf Stream and the Labrador current, getting directly, and at times dangerously, in the track of ocean-going steamers. She had her ensign flying Union down as a distress signal, and many vessels sighting her were led to believe that there were persons on board who wanted help, but they hailed her only to find she was a derelict, an ocean waif.

—The P. & O. S. N. Company's s. s. *Assam*, with the outward English mails of the 1st instant, left Aden for Bombay at 3 o'clock, and the s. s. *Victoria*, for Colombo and Australia, at 2 o'clock, on Tuesday morning.

—A sad boiler explosion took place at the Park Central Hotel, Hartford, Connecticut, on the 18th ult. The hotel was a large brick building, five storeys high. A large boiler in the basement exploded about five o'clock in the morning with a terrific report, which awakened the whole city. So tremendous was the shock that the hotel fell in ruins, while the front of another hotel opposite was blown in at several points, and the windows of all the neighbouring houses were shattered. The *débris* caught fire as soon as the building fell. The hotel contained a good many guests, most of them persons connected with the theatre and commercial travellers. Many of them were killed on the spot. It is believed that about 25 persons were killed and others injured. The explosion is supposed to have been caused by a drunken engineer, who left the boiler with low water, and then returning turned on the cold water, thus causing the explosion, which killed himself and so many others.

—The Government of India have forwarded their despatch on the Factory Act to the Secretary of State, and it appears that it does not support the advocates of the extension of the English Act to India.

—A fire broke out yesterday at the Buckingham Cotton Mills, near Madras, which has caused a damage of five thousand rupees.

—The rate of exchange this week is 1s. 4½d.

Missionary and Church Intelligence.

—As an illustration of the vastness of Africa, it is stated that Connecticut has 4,700 square miles, Dakota and Japan is each 47 times larger; India is 10 times larger than Japan; China is nearly 3 times larger than India; and yet out of Africa you might construct China, and two Indias.

The Livingstone College, Salisbury, N. C., is doing a fine work in preparing colored persons for missionary fields, especially for Africa. Every indication shows that as Bishop Taylor opens up the Dark Continent for instruction and evangelization, men and women are preparing, many of them without knowing it, to enter into the open doors. The Lord is in this work. The thousands and tens of thousands of dollars necessary to establish such workers is also coming. God is loosening the purse strings.

A Missionary in Africa bought a negro boy two years old, who was deaf and dumb, for six pounds of salt. On account of his infirmity but for the interposition of this missionary, the child would have been put to death. He is now a pupil in the institution for deaf mutes at Maestrict.

In Japan, of the one hundred and ninety-three organized churches, sixty-four are said to be self-supporting. Christianity in the Sun Rise kingdom will soon be able to stand alone, a native ministry will supply their churches, and the contributions of their congregations will aid in spreading the Gospel in other lands. —*World Wide Missions.*

—The work of the Presbyterian Mission at Jhansi has so prospered that the erection of two church buildings is contemplated at an early day, one for the English residents and the other for Vernacular services in the city. The building in the city will contain a Reading room and be open the whole day. An eligible site has been secured and the erection of the building will be begun soon.

—The Moravian Mission on the Nushagak river is 3,000 miles from supplies and trained workmen. It was so cold there on the 18th of December, 1887, that the moisture in the smoke congealed and filled up the chimney with frost, so that Mr. Wolff was compelled twice to go up on the roof and clear out the chimney so that the stove might draw.

—The Bengal Sunday School Union was formed and constituted at a meeting held in Calcutta on Feb. 28th. The object of the Union is to promote and stimulate Sunday School work in Bengal and to bring all connected with it into closer fellowship. Dr. William Carey is the Secretary. All Protestant Sunday schools in Bengal are invited to join the Union. Thirty have already done so.

—Shige Kusida, a young Japanese woman, who has been doing successful Temperance work among her own people, is to be sent to the United States to study the movement as it is operated there. At the last celebration of the Mikado's birthday the Japanese residents of Honolulu dispensed with wine, a thing never before known to have been done.

—Eight persons were baptized in the Scottish Mission in Darjeeling during the month of January.

—Bishop Taylor when last heard from was in improved health, and it is hoped that he is ere this in the midst of his people in Africa. Several of his most valuable man have recently died, and the brave old veteran would be confronted by grave difficulties on his arrival.

—Mr. Thomas Jackson, a promising coloured citizen of Athens, Georgia, U.S., has given up a profitable business, and with the money he has saved by means of his trade is fitting himself to go as an independent missionary to Liberia, West Africa.

—The Chinese Sunday-school, numbering one hundred men, connected with Clarendon-street Baptist Church (Dr. A. J. Gordon's), Boston, U.S., has voted to support three native missionaries in China.

—A ten-days mission has lately been held at Wimbledon, England, by the Rev. G. C. Grubb. The vicar of a neighbouring parish came, and brought his congregation with him, and a number of other clergymen came, some from a considerable distance. Three hundred communicants were present at the thanksgiving service, many of whom were there for the first time after their conversion. A correspondent of the London *Christian* says "Mr. Grubb's preaching was marvellously simple, Biblical, and direct. One speaking to me of it, said, 'You felt as you listened to him that you understood something of the meaning of the expression, "The sword of the Spirit." As the hearers sat riveted, they were occupied, not with the man, but with his message; to many and many a one did the word of God, through His servant's lips prove itself to be 'quick and powerful."' This remark applies equally to the Gospel addresses in the evening and to the Bible-readings for Christians in the afternoon. Many are the written testimonies which we have received to the blessings given through these readings."

—At South Wabash, in the Indiana Yearly Meeting of the Society of Friends, during a week's mission, 103 professed conversion, of whom no less than sixty were children. The Christian Church is beginning to be alive to the necessity and the possibility of the conversion of children.

—The islands of New Zealand, in the South Pacific, east of Tasmania and nearly midway between the Capes of Good Good Hope and the Horn, were found in 1814 in the most deplorable condition of cannibalism. In spite of the most faithful work by persistent missionaries, no improvement was apparent for many, many years. Meanwhile the missionaries learned their language and taught them by the examples of their holy lives. At length two were converted, Tawai and Miti; they were great warriors, and therefore had great influence. Curiosity to see and hear them spread. Curiosity soon changed to deep interest, and then to burning desire for a like experience. Converts were multiplied. The fire spread to all parts. The houses of the missionaries were crowded, the services in the open air thronged, and the whole nation seemed to be born in a day. And this wonderful change was permanent. New Zealand became so suddenly and so effectually Christianized and civilized that it has been a wonder to the world, and an astonishment to infidels. Why should not we pray and believe for a similar result in India?

—It is well known in the diocese of Durham that Bishop Lightfoot, the founder of the White Cross Society, has always made it a rule to spend his Episcopal income (£7,000 a year) on Church and educational work, and not a shilling has gone into his own pocket. The Bishop is now building, entirely at his own expense, a large church in a poor and densely populated part of Sunderland. His recovery is earnestly hoped for by all classes and sects.

—On Feb. 27th three Christian railwaymen sailed from London for Cape Town. At the Eastbourne Conference the claims of South Africa touched their hearts. They offered themselves as self-supporting missionaries; situations on the Cape Government railways were procured, and they went out to work as stokers, and speak for Jesus. Several more have been applying for information, and it is hoped to have a good band before long working out there at their trades and professions, and at the same time carrying the glad tidings to the heathen and colonists.

Telegraphic News.

Paris, March 7th: M. Denfert Rochereau, the Director-in-Chief of the Comptoir d'Escompte de Paris, has committed suicide.—The occurrence has caused alarm, and the leading banks are supporting the Comptoir in order to prevent a panic.

London, 8th: In the House of Commons last night, the Right Hon. Lord George Hamilton, First Lord of the Admiralty, announced that the Government proposed to build seventy ships, which would comprise ten ironclads, forty-two cruisers, and eighteen gunboats. The building of fifty-two of this fleet to be commenced this year, and the whole seventy to be completed by the year, 1894.—The cost, including armament, is put down at twenty-one and a half millions sterling.—A memorandum from the Right Hon. E. Stanhope, Secretary of State for War, states that the Army Estimates amount to £17,330,000, and that the increase is due to the new magazine rifle, which is to replace the weapon our troops are at present armed with, and also to the strength of the army being increased by two thousand six hundred men in order to provide an increase in our Colonial garrisons.—Her Majesty's ironclad Sultan has stranded while entering the port of Malta. The whole of the crew were saved.—The Queen has arrived at Biarritz.

Paris, 8th: The Bank of France has advanced four million sterling to the Comptoir d'Escompte de Paris to meet the run that has been made on that bank.

London, 9th: A banquet was given last night by the Eighty Club, at which Earl Spencer and Mr. Parnell were the guests of the evening. Earl Spencer said he rejoiced that Mr. Parnell had vindicated his character and shown that he had the qualities of a great leader. Mr. Parnell re-affirmed that England and Ireland were indissolubly linked. Lord Rosebery said the occasion was historic, and signalized the burying of ancient national animosity.

Paris, 9th: There has been a continuous run on the Comptoir D'Escompte de Paris, and a rush has been made to sell the Comptoir and Metal Companies' shares, in both of which a heavy fall took place to-day.—The Copper Syndicate are arranging for modified contracts, and the copper companies have agreed to reduce the price of the output.—The French Cabinet have rescinded the order by which the Duc d'Aumale was exiled from France. The Chamber of Deputies, by a large majority, have endorsed the action of the Cabinet in the matter.

11th: The run on the Comptoir d'Escompte de Paris is exhausted, and a recovery has taken place in their shares on the Bourse, on it being rumoured that influential action was about to be taken to meet the copper collapse.

London, 12th: In the House of Commons last night, the Right Hon. E. Stanhope, Secretary of State for War, presented his Army Estimates, and in doing so explained the system it was intended to adopt for the defence of the kingdom, whereby a rapid mobilisation of our forces would be ensured. It was, he said, intended to establish three entrenched camps, in case the necessity should arise of having to defend London.—Lord Cross, Secretary of State for India, in reply to a question in the Lords, said he was discussing with the Government of India whether it was possible to enlarge the Graving Dock at Bombay so as to make it available for the largest class of men-of-war.

13th: Considerable sensation has been caused by the collapse of an important witness for the *Times*, a Mr. Coffey, an Irish journalist, who was examined yesterday before the Parnell Commission, and declared that the statement he had made to the *Times'* solicitor and signed, connecting the Land League and certain Irish members of Parliament with crime, was wholly fabricated with the object of deceiving the *Times* and misleading the Government. The witness, who behaved most insolently, was imprisoned for contempt of Court.

Calcutta, 13th: Colonel Nisbet has arrived in Calcutta with all the letters implicating the Maharajah of Cashmere. It is said that the letters in his possession show that the Maharajah was planning the murders wholesale of every person about him with whom he found any objection. The Resident and his own brothers were marked down for destruction.

London, 13th: Lieut-Col. Sir Charles Warren has been appointed to the command of the Straits Settlements, which in future will be a separate command, and not included in that of Hongkong as hitherto.

14th: At yesterday's sitting of the Parnell Commission, the evidence on behalf of the *Times* was concluded. Sir James Hannen, the President, replying to Sir Charles Russell, said he had not yet decided whether an interim report should be made on the alleged Parnell letters. The Commission then adjourned until the 2nd of April.

A MISSIONARY JOURNEY ACCORDING TO MATT. X.

A missionary in Morocco thus writes to the London *Christian* of some recent experiences:—

On the trip to which I refer, I was accompanied by a beloved fellow-worker, as yet unacquainted with the language. Omar, a native Christian, was also to go. Though recently converted, he has been much used in leading others to Christ. But at the moment of embarking he was arrested and temporarily imprisoned, and we were obliged to go on alone. We went by steamer to Mazagan, as we feared being followed and harassed if we started from here. We left that town at dawn, as soon as the city gate was open, one cloudy December morning. We were clad in native garments, and carried with us neither purse, nor scrip, nor change of raiment. The few pieces of silver we had left from the voyage we gave to two beggars sitting in the gate. Never before, we suppose, were they so enriched with alms. We walked on, taking the road to Morocco city, the southern capital of Morocco, deeply conscious of the gravity of our undertaking. We were pressing into a region unknown to us, where few Europeans had ever been seen, with no resources save what faith supplied, and where we knew the message we bore would provoke hostility. Indeed, it is part of the faith of Mohammedans to hate us, and any of them who kills a Christian is, they say, sure of heaven. The daily details of this trip are written in our inmost hearts, but are too lengthy to be reproduced here. Some of them would tax the credulity of those not familiar with the ways of God with those who trust Him.

FIRST EXPERIENCES.

Our first resting-place was about 11 o'clock that first morning, when we were invited to take shelter from the rain in a native *khima*, or tent, made of the fibrous root of the dume plant. Here we preached to a group that gathered. They asked us if we would eat, and the wife of our host, at the bidding of her lord, hasted to knead and bake a loaf of coarse bread, which they set before us hot, and with butter. We ate with hearts subdued by this early token of the Lord's presence. The brother with me wept for joy, saying never before was bread so sweet to his taste, for never before had he eaten direct from God's hand. Here the woman who prepared us food brought us her child, recently become blind through small-pox, begging us to heal it, and saying she had seen in a vision, the night before, one coming to her, who laid his hands on the child's head, calling on God. We dared not do otherwise than pray over it, which we did with much emotion. It did not please the Lord to show us an instantaneous result, but we confidently believe the answer was not long delayed.

FASTING AND BLESSING.

The question of food was one to my mind of great practical moment. Can missionaries indeed now travel and preach without carrying supplies, in faith of that word, "Provide neither gold, nor silver, nor brass in your purses, nor scrip (wallet) for your journey . . . for the workman is worthy of his meat" (Matt. x. 9, 10.) We believed they could, but wished to prove it by experience, which we abundantly did, amid a strange and fanatical people, whose very Koran forbade them to be friends with us, and among whom we might well expect, humanly speaking, to starve if indeed we escaped without violence. To the praise of our faithful Lord we can testify that not one of the twenty-one days we were journeying did we lie down without having eaten food, although several days the Lord permitted us to fast

until well on in the day, and two or three times until night. But on these occasions we seemed inwardly sustained, and suffered no inconvenience and never grew hungry; although when at home the delay of an hour in taking food would produce faintness. These days of such evidently appointed fasting were generally our best days spiritually, in which prayer and praise abounded, and we learned that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We found the more we preached the more regularly and certainly our needs were supplied. If our zeal in speaking for Christ relaxed supplies grew scant. Almost invariably it was those to whom we testified who gave to us. Let no one think we asked food of any but God. We went forth in the consciousness of being the commissioned ones of Heaven, who had untold spiritual treasure to give, knowing it was a small thing that we should receive the little bread that fed the body, and the little space its weariness required for rest. We knew also that they who received us received Christ and Him that sent Him, and brought a sure reward thereby to themselves.

THE LORD PROVIDES.

One morning, having walked since dawn through a desolate region for more than twenty miles, it being now noon, and having eaten nothing, we prayed for food. Immediately thereafter we met a tall native (the first one, I think, we had seen in the road that day) who saluted us, and though knowing nothing of our need, he at once let down a basket from his shoulder, disclosed a dish of hot kous-kous, and bade us eat. Another day at noon, as we rested beneath a tree, and in the very act of praying for food, having eaten nothing, a man from a passing caravan invited us to share with him a loaf of excellent bread. Several times we arrived at villages or houses where, the moment we came in, there was brought us hot food, just "that instant" dished up, being, in God's knowledge, though not in theirs, for his weary servants. God's "instants" are instructive. Note this (Luke ii. 38).

To our surprise we were everywhere received into their mosques, over whose thresholds we had never known Christians to pass. Here we preached the Gospel to the *foukies*, or learned men, and all others who came. About fifteen nights out of the twenty-one we slept in mosques. Sometimes we were speaking on towards midnight to eager listeners. But many opposed and blasphemed. Occasionally we were treated as dogs, and put out of the mosques and houses, but never at night when we needed shelter.

NARROW ESCAPES.

It was far from being a holiday trip, for, besides our frequent fastings, and eating the coarest food, with scarcely even a taste of meat, or eggs, or milk, we were four different times in imminent danger from clubs, knives, and stones, with which we were threatened. Soaking rains were frequent. Once we were taken by a soldier before a governor, who ordered us to be taken to the Basha, but we escaped, and fled from the city at sunset, sleeping that night on the cobble stones that paved the entrance to an enclosed village. Twice we were detained by wicked men, who threatened us with weapons and stones. In one of these instances we were driven by "fellows of the baser sort," at nightfall, into a filthy enclosure, open to the rain that was falling, and exposed to the keen winds from the snows that covered the Atlas mountains near by. We preached Christ to a group that gathered about us, and presently one of them took us into his own house, turning a colt and donkey out to make the needed room. He gave us food for our bodies, but better still for our souls, for he said, "Tell me again those precious words you spoke." We thought of Paul and Silas and the jailer at Philippi. This night a little straw made us an unusually comfortable bed, for we rarely slept save on the ground, sometimes on a piece of native matting, and sometimes awaking to find the rain flooding the place where we were lying.

HEALED THROUGH PRAYER.

After leaving Morocco city, and journeying west towards home, we had to ford many icy streams from the Atlas snows. Yet never once did we take cold. We both had perfect health the entire trip, after getting under way, though Satan made a determined onslaught to turn us back through a stubborn sick headache with which I started, and which hung on for two days. But the Lord healed me of that in answer to prayer, as also He did, the night before we left Mazagan, of a troublesome hard swelling in the throat, which I had long had, and which would not yield to remedies. That night I asked the Lord to remove it as an earnest of his approval of our journey. In the morning there was no trace of it. It never returned. Neither did the headache after it was healed, notwithstanding fasting, exposure, sleeplessness, and the excitement of our oft recurring perils. I mention this to the praise of God's grace. I also confidently expect that those who go out thus, taking God at his word, will find that He will give them "boldness, by stretching forth his hand to heal" (Acts iv. 29, 30.) "Heal the sick" is part of the marching orders of Matt. x., and, according to Mark xvi., part of the heritage of those who "believe." It only awaits faith and obedience.

In crossing a swift stream I lost one of my native shoes. So the latter half of the journey was slowly and rather painfully made, for everywhere the road was strewn with stones. However, the circumstance wrought patience and showed us that the Lord would not have us push on rapidly, but pause and preach in every possible place. These few trials I mention were the richest part of our experience.

THE WISDOM OF GOD'S METHODS.

The Divine wisdom of the directions of Matt. x. impressed us daily. Among the points of advantage, I may mention our freedom from the cares attending travel with tents and baggage, which so wear upon one's patience and minimise one's time and opportunities for speaking; the ready access we had to the people, the way in which their hearts seemed disposed to attend to our message by their ministering to our temporal wants; the interest and surprise with which they listened when we told how we were travelling, and how the Lord supplied us; the lessons in kindness and patience we learned from God's ways with us; the advantage of being, as to all our circumstances, pliant in his hands, that He might mould and discipline us at his will; the consciousness of illustrating before the people, to some extent, the faith, self-denial, and disinterestedness which the Gospel we preached requires; these, and many other things, showed us the infinite wisdom and value of Christ's own methods in Matt. x. How a return to them would sift out the weak and unsuitable from among proposing missionaries, and secure a Gideon's band in faith and power!

Thinking over this memorable trip, there are

SOME DETAILS OF THRILLING INTEREST

I should like to reproduce, but time and space fail. Only the importance of the subject has led me to write as much at length as I have. I will only add that we sought in everything to conform to our Lord's instructions in Matt. x. We sought not the great, but asked after "the worthy," and abode with them; we fled when persecuted; when brought before rulers on two occasions we did not premeditate, but were given a message at the time; we were as sheep among wolves, yet we feared not the face of men.

Thousands of unmarried Christian men could go forth as missionaries upon these simple and effective methods. A small sum (100 dollars, or £20 a year, per head, at most) would sustain them, living as natives, until they knew the language. After that the question of support sinks almost out of sight, where it belongs, and where it was in Apostolic times. Doubtless the difficulties and hardships may be great, but the joy and reward will also be found to be unspeakable.

The field here in Southern Morocco is vast and virtually untouched. Right here in Mogador can be learned the Arabic tongue, also the Shillah, the language of the Mohammedan Berbers, called Sous and Shluhs, who fill the Atlas Mountains, and from whom most of our converts have been won; also the language of the blacks of the Western Soudan can be studied here. Thus workers would be equipped to travel and preach in any of the vast regions in which these three tongues are spoken.

PAST AND FUTURE.

To those who have not had tidings of our work since we came from Tangier, now nearly nine months ago, I may mention that we have had great blessing; numbers have renounced Mahommedanism, and, showing evidence of faith in Christ, have been baptized. But persecution has seemingly made sad havoc among them. Many are scattered in other places, some, thank God, devoting themselves exclusively to preaching the word, going on the methods in Matt. x. Some still here fear to continue attending our meeting for converts and inquirers, which, until now, we have held nightly for months. A few come with all boldness. Some have caused us deep sorrow. Everything points to its being God's will that we should continually travel and preach. We hope to start out again soon.

As for years past we still continue to prove God's faithfulness in providing for our temporal needs. Though not working as the representative of any society, and though without human promise or prospect of support, we lack no good thing. God so interweaves trial and deliverance, discipline and consolation, that the outcome is ceaseless blessing. We feel we have learned a new and precious lesson of faith in trusting our Lord, not only for funds to be sent us, from time to time, but (which we found at first far harder, and in its issue far richer) waiting on Him in our journeyings above spoken of to give us, meal by meal, the food we needed, and places wherein nightly to lay our heads, as well as openings for service.

E. F. BALDWIN.

Mogador, Morocco.

P. S.—Just as we are sending this off we are gladdened by full tidings from two beloved native brethren who were, three months ago, set apart with prayer and fasting to go forth as Matt. x. missionaries. They have been travelling since, without purse or scrip, in remote and dangerous parts, and experiencing hatred, rejection, and even severe stoning. But they write in the strength and joy of God, and tell of eager attention, of many believing, and of having baptized forty-five men, including some "honourable" ones. They are pressing on to other towns and tribes. Praise with us. Is not this in confirmation of these Matt. x. methods?

THE BIBLE IN ITALY.

—In Italy there is a loud call for an open Bible in the public schools. A wonderful change has come over Italy in the fact that the Word is no longer bound. It seems marvellous to read that the inspector of public schools in Italy has sent a circular to the teachers reminding them that it is their *duty* to lead their scholars to believe in God and to strive to become like Him. And for this purpose he advises them to read the Gospels to the pupils, and says: "No one will object who knows how much wisdom, science and knowledge of the human heart and human destiny are to be found in this Book, and how remarkably it is fitted to form a right character."

—A weekly Evangelical paper in Russia reports several cases of Lutheran pastors in the Government of Livonia having been condemned to various terms of punishment for offences against the Russian Orthodox Church. Two of them, who were sentenced in 1888 to exile to Smolensk for two years, have now been finally dismissed from their pastoral charges in the Baltic provinces. It is added that proceedings are pending against about sixty other pastors.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Mr. W. H. Grenon, Superintendent.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distributlon, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi,

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

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SATURDAY, MARCH 16TH, 1889.

NOTES AND COMMENTS.

"He did not many mighty works there, because of their unbelief."

No reader should pass by the article on another page entitled "A Missionary Journey according to Matthew x." It relates the experiences of a Christian man who believes that the Lord Jesus Christ means exactly what He says. Christians, alas! usually pick and choose among the words of Christ, and do not hesitate to characterise some as impracticable in these days. Expedients suggested by human wisdom are resorted to in substitution for obedience to the Lord's commands. Failure follows. Unbelief in His words has barred the way to Christ performing His mighty works. His words are impracticable only to the unbelieving; but faith, acting in harmony with Divine commands, God honours with victory.

While God will honour obedience to His commands in any clime, the directions laid down in the tenth chapter of Matthew, ought to impress every one who possesses a saved soul and a practical knowledge of this Eastern climate and Oriental customs, as pre-eminently adapted to India. That those directions have not been followed to a greater extent by the membership of the Native Christian Churches must be largely attributed to the fact that many of their European teachers are deeply steeped in Western conventionalism. There are not a few missionaries is India who have not even got over the Western conceit that it is somewhat too vulgar for a minister of culture to preach in the open air. Native preachers are encouraged to exchange their appropriate national dress for European clerical attire. With that attire they frequently assume the Western clerical spirit of gentility, with its disinclination to preach elsewhere than from a rostrum. He who spake as never man spake, preached, it is true, where there was no other roof to cover Him than the glorious firmament which He had created, but that was nearly nineteen centuries ago; and there has been a considerable descent in preachers and preaching since those days.

Here and there, however, there have been Indian Christians who have declined to be hampered by the straight jacket of Western customs and conventionalism; and who in their manner of preaching and living have elected to obey God rather than man. We have before us as we write, the record of the experiences of a Native Christian preacher, (not a member of the Salvation Army), who has successfully itinerated under the conditions described in Matt. x., relying for food and shelter upon the promises of God working through his countrymen to whom he carried the good news of Salvation through Christ. The two hundred and fifty millions of India will not be evangelised till such men of God can be counted, not by twos and threes, but by hundreds.

There are over 35 thousand ordained Christian ministers to 32 millions of people in Great Britain. In India, there are about one thousand foreign Christian missionaries to 250 millions of souls. When this tremendous disproportion is considered it is evident that India must be saved by Native and not by foreign agency, however great may be the devotion of the Churches of the Western world. Twenty thousand foreign missionaries might be poured into India to-morrow, and the next day there would be room for twenty thousand more. The situation assumes a more portentious aspect when it is remembered that a large number of the missionaries already here are not Christian missionaries in the true sense. They do not preach the Gospel. They are educationalists. In the words of a speaker at the last Indian Decennial Missionary Conference, such a missionary goes to College in the morning and spends the day with a piece of chalk in his hand, drawing triangles and circles and teaching the ignorant to find, not the way of life, but the value of *x*. Perhaps he varies this work with a lesson on logic. Or if a man has the reputation of being a good coach in the English language, he spends his Missionary life in unveiling the mysteries of English literature. And this man was ordained a minister of the Word of Life, and sent forth to evangelise the heathen. His ministry, in the main, is not a ministry of the Word of Life. It is a ministry of mathematics, a ministry of philosophy, a ministry of English Literature. Those who are engaged in this work cannot take the position of Paul and say, "I determined not to know anything among you save Jesus Christ, and Him crucified." There would be more truth in saying, "I am constrained to do little among you save Fowler's Logic, and Todhunter's Algebra."

The results of such "missionary" labour are not the salvation of souls. The results are educational. The students graduate and obtain degrees, but are not brought to Christ. In the vast majority of instances the last state of the students is worse than the first. What conception can they get of the importance of the tremendous sacrifice made by Jesus Christ at Calvary, when they see men who are supposed to be His ambassadors employ their time, not in urging them to repentance for sin, and to belief in Christ for salvation, but in imparting secular knowledge to help them to worldly success. Under such teaching, these perishing students, for the most part, learn, at best, only to regard Christianity as one of many conflicting religious systems, and not as revealing the only way of reconciliation to God, and to eternal life through His Son Jesus Christ.

It is argued by the supporters of such missionary educationalism, that under it the students lose faith in their own religions, and that the ground is thus prepared for the reception of the Gospel. That contention has been hopefully put forward for fifty years. Facts do not support it. There is good reason to believe that missionary collegiate teaching more often prepares the way for infidelity than for the reception of the Gospel. Its effects are adapted to forcibly remind the observer of the unclean spirit who after walking "through dry places, seeking rest, and finding none," said,

I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.

The awful failure of missionary educationalism is well illustrated in Bombay, which for population is the first city in India. Missionary life in Bombay has been largely dominated by the educational element. And here, as pointed out in another column, after seventy years of missionary effort, with a present staff of about 50 missionaries, there are only 500 adult Native Protestant Christians in a population of 800,000. In saying that the Christian Church as represented in India must return to obedience to Christ's commands and methods, and *preach* the Gospel, before India can be saved, we are simply giving voice to the deep convictions of a multitude of godly missionaries, who mourn over the practical infidelity that has been insidiously growing in connection with missionary educational work in this land.

THE PATNA CASE.

The case of the wronged girl Luchmin is before the High Court at Calcutta, while we are preparing for press to-day (Friday). While justice has been delayed, the story of the outraged girl's sufferings has gone the round of the world. The *Western Christian Advocate* (Cincinnati, U. S. A.), says, after commenting upon the action of the Indian and Imperial authorities—

So the cry of Luchmin is uttered in the ears of those who do not care, and Hindu lechery finds protection under Indian law as administered by English authority. And yet there is hope even in this sad case. It is no trifle that this poor child has conscience enough to revolt against being made a victim of such hideous servitude. It is something, also, that though the British Government refuses to hear the helpless Luchmin's cry, the world does hear it, and the slavery of women in India is seen in a light which reveals it as the horrible thing it is. Public opinion on the subject is becoming intelligent and strong, and England and India will feel its force.

The *Philanthropist* (New York) says—"It is to be hoped that the agonized screams and cries of this outraged Hindu Christian girl will continue to reverberate in Great Britain as well as in India, until the emancipation of the now defenceless multitudes of Indian 'child-widows' and despoiled young girls shall have been achieved."

CROWN HIM LORD OF ALL.

"If the Lord Jesus is not Lord of all, He is not Lord at all." The sentence shone forth from the pages of a book I held in my hand, emphasised by the underlining of a friend. I paused awhile and considered the words that had attracted my attention. Is it so? And if this is true, then is the Lord Jesus Christ indeed my Lord? Has He the full control of all my life? I have knelt at His feet and pledged to Him my life service; I have placed myself with solemn vows of consecration in His hands; at His bidding I have left my native land to work amid poor wandering ones who know Him not; and yet is He the Lord of all? In the far away land to which He has sent me, dear and sacred ties are gathering round me. He has given me a home which is dear to my heart; and the love of valued fellow workers is a tender tie. Am I willing that any or all of these sacred bonds should be broken in a moment by the Saviour's hand? Then again in regard to the work which the great Master has given me to do—those cherished plans of mine—the methods of work by which I have sought and hoped to bring glory to the Master—will my heart stand the test here? Is He indeed my Lord in these things? Am I willing that all my plans should be disarranged, that the Good Shepherd should lead me away on to another track, and show me that the methods on which I have worked, and for which I have contended, are not in His plan for me? As a servant it is not my place to plan and work, but simply to follow and obey.

My mind goes back to that grand prophet of old—Ezekiel. Sent forth and commissioned by the almighty God he went, strong and immoveable "as an adamant harder than flint" to warn the rebellious house of Israel. Boldly he stood before the people in the name of God; unflinchingly did he proclaim the truth, whether they would hear or whether they would forbear. And then—"The word of the Lord came unto me saying, Son of man, behold I take away from thee the desire of thine eyes as with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead. ... ... So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded." Our hearts cannot but swell in admiration for that noble soul, (strong in the Lord), as we read the story. Here was consecration! Here was complete yielding to the will of God! A willingness not alone to labour and suffer and toil and be spent in the Master's work, but readiness also, at a moment's notice, to yield up to Him without a murmur the choicest gift which His hand had bestowed.

I remember too the faithful Abraham; and again my thoughts revert to New Testament times, and I think of Paul the aged apostle, having faced many a battle for the Gospel's sake: with his face fixed towards Jerusalem he tells the loving friends who gather round him that he knows not the things that shall befall him there "save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." And then he adds—his whole soul swelling with a strong trust and undaunted reliance on God—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Here again was whole hearted consecration. In Paul's life the Lord Jesus was indeed the Lord of all.

Lord of *all!* How much it implies. It is not then only in the great things, matters of life and death, that Christ must reign. It is even in the smallest details of my life, the matters of eating and drinking, of dressing and furnishing my home, that Christ must be King. Have I thus crowned Him Lord of all? Or is it that by yielding Him only a part of my life I have not really allowed Him to be my Lord at all? Sometimes it seems it were an easy thing to die a martyr's death—to go with joyous triumph from the suffering here, to take the martyr's crown in the world beyond. But the daily life, the hourly service, the moment by moment consecration, is what my King demands, and as I search my heart to find if by this test He is indeed my Lord, I can only bow my head in reverence and deep humility before Him and say—"Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

E. A. G.

"IF YE HAVE RESPECT TO PERSONS, YE COMMIT SIN."

A thousand-fold greater danger to the supremacy of British rule in India, than all the Russian ghosts ever raised by a trembling militaryism, is the unequal judgments passed upon Europeans and Natives in this Empire.

The Word of God is very emphatic in the denunciation of this sin, for sin it is. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." "Hear the causes between your brethren and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." "Judges and officers . . . shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons." "It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him." These are a very few of the portions of God's Word bearing upon this subject.

Some years ago a missionary-correspondent of the *Indian Witness* drew attention to the fact that a Native in his neighbourhood had been sentenced to thirty lashes for stealing four annas worth of kerosene. He contrasted this case with that of a European official just then convicted of fraudulently appropriating large sums of money in his office and sentenced to a small punishment. He calculated the number of men and the number of years, that would have been required to give the European official thirty lashes for every four annas that he had stolen.

From additional evidence published in the Madras *Argus* (principal Police paper in India,) the late Native-shooting case tried in the Bombay High Court appears to have been a gross miscarriage of justice. The facts as summarized by the *Argus* are as follows,

The soldier had gone out shooting without a pass, and with no companions. He appears—if we are to believe the story of the Natives for the prosecution, which was not in the least broken down in cross-

examination—to have come up to four villagers on the bank of a stream as they were having their mid-day meal. He was possibly hungry, and wished them to give him some of their bread ; they could not understand his language, and they saw him coming closer and closer to their food, which, if he had touched it, would have been defiled. They begged him to desist, but finding he came closer, they got up and dispersed in the field. He still followed them, but as they did not stop, he raised his gun, which went off ; and one of the four Natives dropped dead. The soldier ran away, but was caught by some villagers and detained until they handed him over to the Sergeant-Major of his regiment. The High Court acquitted him.

The additional evidence, which seems to have been suppressed in the High Court proceedings, is thus reported by the *Argus*,

We learn from a reliable source that a strong point in the medical evidence, which confirmed the theory of the prosecution, was not brought forward in the High Court. The body, when it was first seen by the Police officer who investigated the matter, was discovered to be peppered with shot, over the region of the heart and over the stomach. Between these two portions of the body, a space of about four inches wide across the chest had not a single pellet in it. This was accounted for by the circumstance that the deceased's left arm, from the elbow to the finger-tips, and the back of his hand were covered with blood and shot marks. He had evidently raised his left arm before the gun went off; and this confirms the story of the three Natives, who say that the soldier raised his gun and aimed at one of the Natives, who raised his arm in supplication, and begged him to be careful and not fire. If, then, we compare these two statements, it seems very clear that the soldier raised his gun and pointed it at the man.

Of course it is a terrible thing that a man, either European or Native, should be sentenced to *death* for murder, if there is the slightest doubt in the evidence, but surely this was a case for penal servitude for life. We can hardly doubt that such would have been the sentence had the accused been a Native instead of a European.

Then there is the case of Captain Coward reported in *The Bombay Guardian* of October 20th last in which a European bought a child of fourteen (who was at a Church Mission School), from her heathen parents through two Native procurers. Section 373 of the Indian Penal Code says,

Whoever buys, hires, or otherwise obtains possession of any minor under the age of sixteen years with the intent that such minor shall be employed or used for the purpose of prostitution or for any unlawful and immoral purpose, ... shall be *punished with imprisonment* of either description for a term which may extend to ten years.

Having this law in their favour, the Church Mission friends of the child at once put the law in motion, fully expecting that Captain Coward and the two Natives would be sentenced to ten years hard labour as the law directs. In due time therefore the three criminals were brought up before R. C. C. Carr, the local magistrate, who *discharged* the whole of the guilty parties, (1st) because he said that Coward had bought the child for a "mistress" and that did not amount to prostitution ! and (2nd) that keeping a child of fourteen as a "mistress" was not using her for an unlawful or immoral purpose ! The missionary friends of the child appealed to the High Court of Madras, with the result that the two Native criminals got five years imprisonment each. God Himself had moved the Englishman's case to a Higher Court than that of Madras, for before the trial came on the second time he died from bronchitis accelerated by drink.

But of late occurrences in the Indian law-courts, one of the worst has been the one lately brought before D. Fitzpatrick, the Chief Commissioner of Assam, of a diabolical European named Anding, who was the Assistant-Manager of the Masaijan tea-garden.

A young Native mother, employed in the gardens, was beaten in an indescribable and fiendishly brutal manner by this Anding. She died the next day, and her new-born baby three days after. The coolies on the estate, moved with indignant compassion, went off in a body and complained against Anding. When they returned they were each one, men and women, beaten by Anding in precisely the same unmentionable manner as the poor young mother aforesaid. Four of them died, and scores of the others were most seriously injured. For these six murders, (the mother, the child, and the four coolies), this monster of iniquity is sentenced to *three months' imprisonment*, and for "outraging the modesty" of the women by the abominable method of beating resorted to by him, he was further sentenced to *one month's imprisonment !* He was also lightly fined.

GOD will destroy the British Government in India if cases like these and the Patna Case multiply much further. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for HE that is Higher than the highest regardeth ; and there be higher than they." "Clouds and darkness are round about HIM : righteousness and judgment are the habitation of His throne. A fire goeth before HIM, and burneth up His enemies round about. His lightnings enlightened the world : the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth."

GOD is not a disinterested spectator of the exceeding wickedness of some of the occupants of the magisterial bench in India.

M. G.

INTERNATIONAL BIBLE STUDY.

BY REV. J. E. SCOTT. PH.D.,

FIRST QUARTER. LESSON XII.

Sunday, March 24. Mark x : 46-52.

SUBJECT : Blind Bartimæus.

I. INTRODUCTORY.

1. *Time and Place :* 30 A. D., near Jericho.

2. *Parallel Passages :* Matt. xx : 29-34. Luke xviii : 35-43.

3. *Golden Text :* Thou son of David, have mercy on me. Mark 10-48.

4. *Home Readings :*

M. Blind Bartimæus .....Mark 10, 46-52.
Tu. Wilful blindness .....Matt. 13, 10-17.
W. The man born blind .....John 9, 1-11.
Th. In the name of Jesus.....Acts 9, 10-20.
F. Spiritual sight.....2 Cor. 4, 1-6.
S. Prayer for sight .....Psa. 119, 17-24.
S. Opened eyes and new heart John 9, 24-38.

5. *Memory Verses :* 51-52.

II. HISTORICAL.

Between this and the last lesson a number of interesting events have occurred all of them of importance because our Lord is on His last journey. He is going up to Jerusalem to be persecuted, tried and put to death. He again foretells His death and resurrection ; (x. 32 ;) He rebukes the ambition of James and John, telling them that they know not what they ask, for even the Son of man Himself came to minister ; (45 ;) and then they arrived at the town of Jericho, where the event of the lesson occurred.

"Having crossed the Jordan from Peræa," says G. W. Clark, "Mark gives vividness to his narrative by saying, 'they *come* to,' or 'into Jericho,' *Jericho* signifies *the fragant place*, and was the city of Benjamin. (Josh. xviii : 21,) Situated about eighteen miles north east of Jerusalem, and seven miles west of the Jordan. It was founded probably after the destruction of Sodom, called the city of Palm trees, (Deut. (xxxiv : 3,) and famous for its roses and balsam. It was the first city in Canaan taken and destroyed by Joshua (Josh. vi : 24-26), rebuilt five hundred years afterwards by Hiel, (1 Kings xvi : 34,) and became distinguished for its school of the prophets, and as the residence of Elisha."

There appears to be great discrepancy in the accounts of the healing of the blind man and various attempts have been made to reconcile them. The best way to do so is to acknowledge that it really does not matter whether there were *two* or *one* blind men or whether they were healed when our Lord was on His *way in* or on His *way out of* the city. These points are non-essential and hence are not alluded to so minutely by the evangelists. But the main point, that our Lord *did heal* a poor blind man who had faith, near the city of Jericho, is maintained by all the evangelists.

III. EXEGETICAL.

46. *They came to Jericho.*—It was at that time a large and important city. *As He went out.*—St. Luke says when He was *coming nigh to* the city. Perhaps, as Bengel thinks, our Lord may have seen one blind man when He went in and both of them when He came out. *A great number of people.*—They were partly attracted by the Lord and especially going up to the feast of the Passover. *Blind Bartimæus—Bar* is the Arabic word for son. He was so well known at Jericho that Mark only mentions him. *Sat at the high way side begging.*—How natural. Blindness is so common in the east and begging commoner still and we in India meet with blind beggars daily who accost us at the way side. It is especially true at *melá* times.

47. *He began to cry out.*—He heard the sound of the multitude and asked who was passing (Luke xviii : 36). *Have mercy on me.*—An acknowledgment of misery, unworthiness, and helplessness, as well as of strong confidence in Christ's ability and willingness to help him.—(Alexander.)

48. *Many charged him.*—They tried to keep him quiet because they thought that he was only annoying the Master and would get no attention. But they made the same mistake that the disciples made when little children were brought. *He cried the more.*—Because he thought it his last chance. The very effort to stop him convinced him of the importance of the act.

49. *Jesus stood still.*—He could not ignore this act of faith. He must heed the cry of need. *He calleth thee.*—He thus reproved those that would keep the needy man from the Saviour. He made them call him.

50. *Casting away his garment.*—It shows the zeal and temper of the man. He would not be hindered by any one or by any thing.

51. *What wilt thou ?*—This was to draw out the man's faith still more. Our Lord, of course, knew what he wanted all the time. *Lord, that I might receive my sight.*—He, at once, asked for the very thing he wanted. A simple direct, and urgent petition. *Thy faith hath made thee whole.*—This blind man believed on one whom he could not see, through the testimony of others, and would not be put off "Blessed are they," says Christ, "that have not seen and yet have believed." (John xx : 29.) *Immediately he received his sight.*—His cure was instantaneous because of his great faith. He was not asked to "go and wash" nor did he "see men like trees walking"—but saw clearly at once. *Followed Jesus.* Out of gratitude and as a disciple.

IV. DOCTRINAL.

1. Joshua proceeded from Jericho to the conquest of the promised land—without, however, entirely effecting it. From Jericho the City of Palms, the Messianic procession set out ; and it ended with His being delivered over to the Gentiles. But in a higher sense the conquest of the promised inheritance with the sword of the spirit was now decided. (Lange).

2. This miracle of healing the blind men has often been employed to illustrate the spiritual blindness of men, the earnestness with which they must apply to Christ (who, by His spirit, is always passing by), for His healing mercies, and the readiness of the Saviour, on any such application made in penitence and faith to put forth His healing power. (John J. Owen).

3. There are many who feel no opposition until they really try to break with their sins. When the blind man cried "have mercy," then the multitude bade him hold his peace.

4. Simple faith gets an immediate and acceptable answer. Even *need* cannot be remedied without faith.

V. HOMILETICAL.

1. Christ, even through the multitude of noises, detects the individual cry of the petitioner. (Lange.)

2. Jesus "was passing by." How many there are who, while they acknowledge their need in a general way, do not feel the bitterness of it, and so make no earnest effort to secure their salvation; who acknowledge that Jesus is a saviour, yet say to themselves and others, He will pass my way again. (Pentecost.)

3. The prayer of the blind man was an earnest, eager and intelligent one. It was the cry of need.

4. Such a prayer secures an immediate answer. "Go thy way, thy faith hath made thee whole." And immediately he received his sight."

5. Only the truly converted can become the accepted follower. Bartimeus "followed Jesus in the way" because he was grateful and wanted to be with Him.

6. Oh brother, now is your chance. Call upon the Son of David who is passing by. Never heed the rebukes of the world or the hindrances that are in the way. "Cry the more, a great deal."

THE OPENING OF THE WILSON MEMORIAL COLLEGE.

(By our special Reporter).

Sixty years ago Dr. John Wilson landed in Bombay, where he lived and worked, with two interruptions of one and four years respectively, for forty-six years. In the early days of his career, he appears to have preached the Gospel with much faithfulness and clearness. He then seems to have become disheartened at the tremendous powers of evil against him in India, and to have somewhat lost faith in the declaration of God's Word that it has "pleased God by the foolishness of preaching to save them that believe," and to have trusted to the arm of flesh instead of awaiting in simple faith for the outpouring of the Holy Ghost which most assuredly will follow upon the faithful and continued labours of every child of God.

The outcome of this departure from Christ's simple commands was the great secular education work which has dominated, to so large an extent, the missionary work of the city of Bombay for the past fifty years, with the result that after seventy years of mission work, and with a present staff of some fifty missionaries, there are as yet only five hundred adult Protestant Native Christians in Bombay. There are thus over 700,000 Natives in this one city alone who are hurrying on to a Christless eternity.

It is to perpetuate the fruitless imitation of Mission work inaugurated by Dr. Wilson in the later part of his life that the Memorial College has been erected.

The Wilson Memorial College is a splendid erection on the Chowpatty sea-face, Bombay, the cost of which has been Rs. 1,78,000, of which the Government has contributed Rs. 87,000 in addition to giving the land. Rs. 70,000 have been contributed by (to quote Lord Reay) "shepherds and widows, gillies and crofters" in Scotland, under the impression that they were giving to missionary work; and six Native Chiefs have given large sums.

It was opened on the 14th inst. by Lord Reay, in presence of a brilliant assemblage of Parsees, Mahomedans, Hindus, and Europeans. After prayer by the Rev. H. C. Squires, Dr. Mackichan, the President of the new Institution, gave a long account of the history of the old one. He stated that this was a Christian College in which the education must be associated with those higher truths which alone can sanctify. A Mahommedan youth then read a long address to Lord Reay on behalf of the students. Lord Reay replied and was followed by Sir Raymond West. He was succeeded by Professor Lindsay of the Free Church College, Glasgow, who insisted upon the fact that this was a Christian College, whilst the Government schools were strictly neutral. The Rev. Dhanjibhai Nauroji followed with some remarks on his old principal, Dr. Wilson, whom he first knew some fifty years ago.

In the students' address above mentioned there is not the slightest reference to God, and, still worse, no reference to Jesus Christ. And even worse than that is the fact that the name of Jesus was not mentioned once by any of the speakers, except (possibly) by Dr. Lindsay, who was imperfectly heard.

JESUS, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?

Ashamed of JESUS! just as soon
Let midnight be ashamed of noon;
'Twas midnight with my soul till HE,
Bright Morning Star, bid darkness flee.

A great deal was said by the speakers about the financial success of the College and the literary degrees gained by the students, but not one word about any spiritual success. I therefore interviewed a number of the students who were present to find out whether there were any manly, outspoken witnesses for Christ amongst them. The question asked was whether there were any Christians amongst them? One said he was not sure, he thought there was one. Another at first said that there were none, but on being further pressed, thought that were one or two in the "Previous" class, one in the first B. A., and one in the second B. A. Several others did not know of any. There are 550 students altogether.

THE BOMBAY SUNDAY SCHOOL UNION.

We are informed that the Superintendents of all the Sunday Schools in Bombay have been asked to send in to the Secretary by the 20th inst. complete rolls of all teachers, officers and church members wishing to become enrolled as Members of the Union. And all such are very cordially invited to the inaugural Social Meeting to be held at the Y. M. C. A. rooms on the evening of Tuesday 26th inst.

Correspondence.

THE DOWN GRADE IN INDIA.

To the Editor of the "Bombay Guardian."

Sir—Communications which I have had from time to time with godly men at work in the Indian mission-field, and my own experience, point to the necessity of a Down-Grade agitation in this country. I was astounded, not long ago, at a missionary breakfast-table to listen to the conversation of four very unsuccessful missionaries. One thought that the Gospel would be preached to the unsaved in the next life. Another that no one except those who deliberately rejected the Gospel would be lost. The other two had two other theories, but not one of them professed to believe Christ's definite statements, "He that hath the Son hath life, and he that hath not the Son of God hath not life," and "He that believeth not is condemned already." Mr. W. S. Caine M. P. is startling the home churches with the fact that the Serampore Mission started by Carey, Marshman and Ward, ninety years ago, has *fallen in membership* from 85 members in 1880 to 24 in 1888!

I was not surprised to hear this. One of the Serampore missionaries has been writing long letters to a Calcutta secular paper advocating similar views to the above. Then we are told by other men in high places in the Indian mission-field that the Brahmo Somaj is a stepping-stone to Christianity, and that some of the Indian Missionary Colleges in making Brahmo Somajists by the hundred are "preparing the way of the Lord"! The Brahmo Somaj blasphemously places Jesus Christ and Mahomet and Buddha on exactly the same pedestal, just as the London Agnostics did under Moncure Conway. What is called the most dangerous and subtle form of Atheism in London, is called "preparing the way of the Lord" in India! Mr. Caine is being called "an ignorant Parliamentary globe-trotter" for exposing these iniquities. Such conduct is exceedingly dishonest. Where is the fearless Spurgeon whom God will raise up to purge the Church of Christ in India of these errors? It is possible to live a life of sinewless religious sentimentality apart from correct doctrine, but a powerful *Christian* character is only to be obtained by exact correctness in spiritual teaching.

Yours in the war against every form of evil,
Bombay. S. S.

FIRM IN CHRISTIANITY.

To the Editor of the "Bombay Guardian."

Sir,—I beg that you will, in the interests of Christianity and myself kindly permit me to openly contradict a rumour current in Madras, that I, a Brahmin convert to Christianity am desirous of reverting to my old faith. I am at a loss to know how this rumour has been spread about. Probably I belive by that active propaganda the Hindu Tract and Preaching Society. This, I say, because a few of its members tried all possible means to persuade me to renounce my new faith. The great unwashed imagine that as I am rather put in straitened difficulties, I could perhaps be willing to join my wealthy parents with a view to inheriting my ancestral property from them. This is nonsense. I will never venture such a step as the kind talked of by men; my faith in Christ is stronger. As a sincere Christian, I enjoy perfect spiritual happiness though I am, before the eyes of men, penniless. My object is NOT money, but Salvation. I always bear in mind the following verses, and am acquainted with them two years before I was baptized. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "The dog is turned to his vomit again and the sow that was washed to her wallowing in the mire." "And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes." "A double minded man is unstable in all his ways."

Yours faithfully,
K. R. GOPALAH AIYAR,
Methodist Episcopal Mission,
6th March 1889. Vepery, Madras.

CHRISTIAN WORK AMONG EUROPEANS.

To the Editor "Bombay Guardian."

Sir,—Many of your readers will be glad to learn that the Agents of our society are continuing to meet with much encouragement in their work amongst our widely scattered countrymen.

A recent report from one who is touring thro' a large planting district, abounds in interesting incidents, shewing how much such a tour is needed. This earnest worker has to do a great deal of horseback riding, sometimes under peculiar difficulties and exposed to many dangers. He speaks of being drenched thro' to the skin three times whilst riding from place to place in his efforts to rescue the perishing. Besides holding services amongst Europeans where they could be gathered together for the purpose, much work was done in the way of "house to house" visitation, and in many a lonely planters' bungalow, the good seed was sown, by the reading of the word and by loving Christian counsel and prayer. Our evangelist met with several young men from Christian homes in England, now cut off from the wholesome restraints and religious privileges of other days, and thus exposed to peculiar temptations and perils. Oh! if the parents and other friends could only realise the circumstances of these young men, how earnestly would they pray for the Divine blessing upon our efforts to save their kith and kin from being led captive by the devil."

Besides these evangelistic labours for the spiritual welfare of our own countrymen, our workers have frequent opportunities of addressing educated Natives, and they report large gatherings of such from time to time to hear Christian lectures. On a recent occasion there was such a desire on the part of the Babus to hear one of our evangelists deliver an address on "The secret of Daniel's greatness," that the offices were closed an hour earlier than usual to enable pleaders and others to be present.

Besides this cheering and much needed work in "Planting Districts," we have several evangelists diligently at work along the lines of Railway, ministering to a large number who otherwise would be entirely neglected, and in these days of awful false doctrine and hereay it is a matter for great thankfulness that *all* our workers are sound in the faith and preach only the truth as it is in Jesus.

As many of our old contributors are constantly leaving India it is to be hoped that new ones will come forward and take their place and not only enable us to maintain our present staff, but to thrust out more labourers into the great harvest field.

Yours faithfully,
ISAAC F. ROW,
Secretary
16 Khaun Road, Poona. A. I. E. Society.

THE WILLIAM TAYLOR HIGH SCHOOL.

At the session of the South India Conference the name of the METHODIST EPISCOPAL HIGH SCHOOL, Poona, was changed to The WILLIAM TAYLOR HIGH SCHOOL in accordance with the plan to make the School a Memorial of Bishop Taylor. The school is having a prosperous year. The number of boarders and day scholars is steadily increasing. Twenty five thousand rupees are urgently needed to purchase property well suited for the work of the school. Will not the friends of Bishop Taylor and lovers of God's cause in India, rally to this good work.

The following subscriptions have been received for this object.

	Rs.
Depty Surgeon General Hinde	100
Col. Lawrence	200
Mrs. F. McAfee—amount not named.	
Dr. Condit	10
Rev. W. E. Robbins	100
Rev. A. H. Baker	5
Bishop Thoburn...	100
Rev. W. W. Bruere	25
Miss Leonard	200
D. O. Fox	100
Miss Maskell	15

D. O. Fox.

BOWEN MEMORIAL FUND.

Amount previously acknowledged	Rs. 6,578	1	9
Interest on Bank account to 31st Dec.	9	14	8
Rev. R. MacOmish	50	0	0
Rec. through Colonel Oldham :—			
J. Smith, Dundee £1- 0-0			
C. W. Scrimgeour, Dundee 0-10-0			
Mrs. Meikle, Crieff... ... 2- 0-0			
J. Paton, Allsa 1- 0-0			
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Mrs. Darroch, Wimbledon 0-10-0			
Lt.-Col. Doveton, R. E. London 2- 0-0			
£8- 0-0 =	116	6	0
Rev. Dr. Sandilands, Bhandara ...	10	0	0
	Rs. 6,764	6	5
Amounts promised:—			
Previously acknowledged ... ... Rs. 1,400	0	0	
G. M. Macpherson C. S. 50	0	0	
	1,450	0	0
	Rs. 8,214	6	5

G. MANSON,
11th March, 1889. Hon. Treasurer.

PASSENGERS ARRIVED.

Per P. & O. Str. *Oriental* March 9th.

From London—Rev R Papillon Miss S Pratt Mrs A D Daniell and infant Mr Ted Ruile Mr Parchecon Miss Kelly Col and Mrs Cahill Mr and Mrs E H Black Mrs Dawson, child and infant Dr F J Patel Mr Bryan's nephew Mr and Mrs Campbell Mr D Masson Mr J Stafford Miss Chambers Miss Coutts Mrs Grant, child and infant Mr E C Baber Miss O'Connor Mrs Fenton, two children and two infants Mr Oxley Miss McDonald Capt Sturt Mr H B Hooper Mr W F Jacob Mrs Ali Jan Mrs Baker, and infant Capt Sandwith Mr and Mrs Torrie Mr T Butler Mr C S Harvey and Mr A A Gordon.

From Brindisi—Mr Maconochie Mr Rang Lal Mr Fleming Mr A S Russel Col Gowan Rev J Brunesson Col Wodehouse Ven Archdeacon Johnston Mr Bryan Mr and Mrs Hide Mr Lawrence Mr Yarab Mr A Harvey Mr Mocatta Mr Davy Lady R Davy Mr Stewart and Capt Barnett.

From Venice—Rev J Harrison.

From Ismailia—Mr W Wharry and Mr Selwyn.

PASSENGERS SAILED.

Per P. & O. Str. *Siam* March 15th.

For London—Mr C H Platt Mr Seymour Keay and 2 children Mr P L Rooper Mr Vishusing Mr Hobday Mr Dawner Mrs J Russel Col Birch Mr and Mrs J H Higgins Mr H Shields Mrs Grant Mr J Thomas and Mr and Mrs G Nash.

For Brindisi—Mr Britain Mr F G Self Mr C F Self Major G F Guyan Dr Gallway Mr Tweedie Mr Galbraith Scott Mr J E Gabbett Mr and Mrs Weld Mr F Doller and Mr J D Rees,

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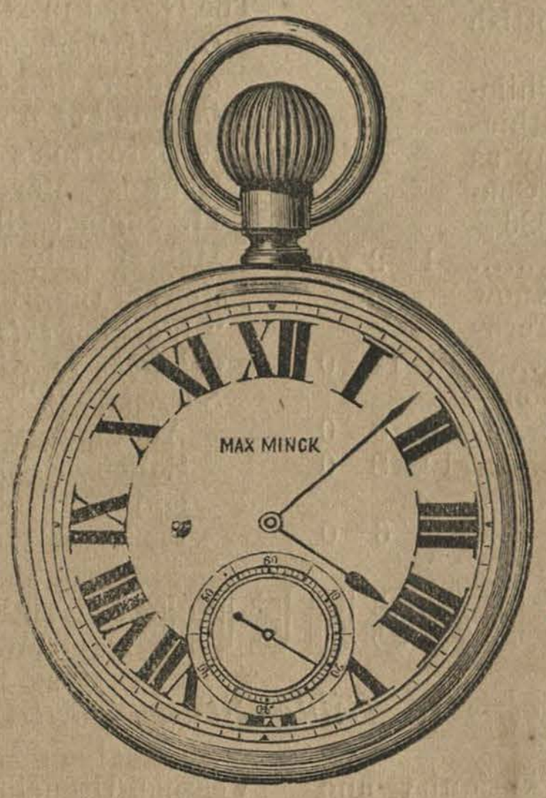

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